



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

# PLANTS





600093884



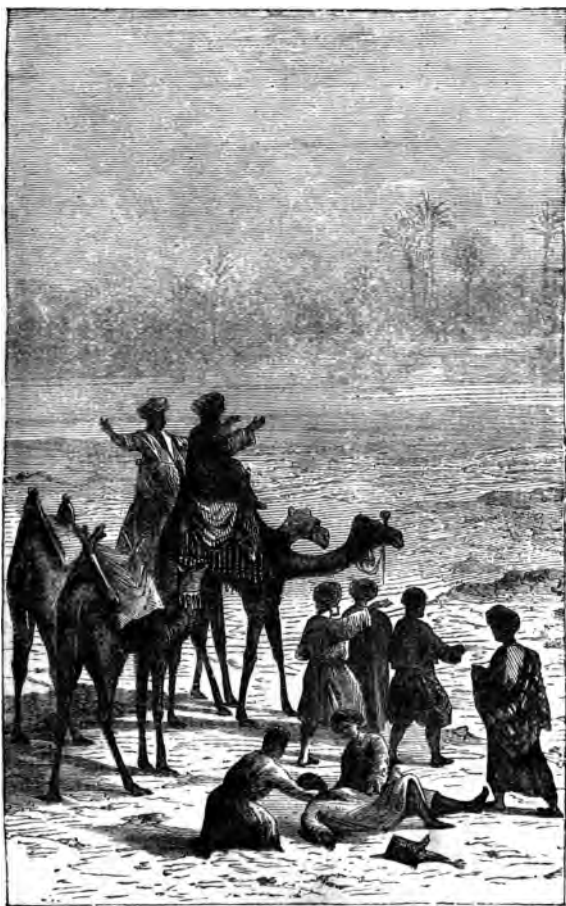












THE MIRAGE OF THE DESERT.

# PRECIOUS THINGS:

OR,

*WINNING WORDS FOR YOUNG  
READERS.*

BY

WILLIAM WILEMAN.

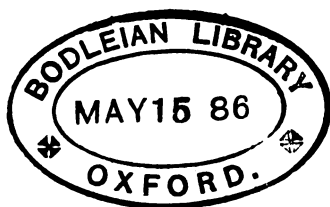
*With Several Illustrations.*

LONDON:

WILLIAM WILEMAN, 34 BOUVERIE STREET.

1885.

100: f. 253 .



MORRISON AND GIBB, EDINBURGH,  
PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.



## PREFACE.



THE following chapters will be recognised by many little friends in London, as having been addressed to them on Lord's day afternoons, during the present year.

They are now sent forth in this more permanent form, in the hope that they will prove interesting and useful to others also.

May many dear young readers be favoured to possess the 'precious things' named in these pages.

LONDON, *November 1, 1885.*





## CONTENTS.

—o—

	PAGE
PRECIOUS THINGS, . . . . .	9
THE THORN AND THE FIR-TREE, . . . . .	37
THE GREAT BUILDER, . . . . .	67
REMEMBER NOW THY CREATOR, . . . . .	99







## PRECIOUS THINGS.



‘The precious things of the earth and fulness thereof, and the good will of Him that dwelt in the bush.’—  
DEUT. xxxiii. 16.

THE earth which God has made is full of beauty. All His works reflect His glory, and speak His praise. We cannot at any time walk among the works of God in creation without seeing abundant proof all around us of His power, and goodness, and wisdom. It was infinite goodness, no less than almighty power, that sprinkled heaven with stars, and earth with flowers. Those glittering clusters of worlds above us tell us of our Maker’s care for us, and remind us of His kindness as well as of His greatness. And the green carpet on which we tread, dotted



with flowers, is spread for our comfort and delight.

Every work of God has its place in His great creation, and is intended for the use or the enjoyment of his creatures. When God made the world, He did all He could to make us happy ; and all sorrow is the fruit of our sin. Each pearly dewdrop, as it sparkles in the morning beams, has the mark of God's finger upon it, as truly as the majestic waterfall in the mountains. God might have made the world much less beautiful than it is ; but you would not think it so fair without the primroses and violets, and the buttercups and daisies, and the thousand flowers of the meadows.

When I walked yesterday through Highgate Wood, I could not help thinking of the lovely garden in which our first parents were placed. If the earth is so beautiful now, how perfectly so it must have been before sin came to spoil it ! The singing birds above, and the laughing children around, made the wood ring with music ; and the sweet music helps to make us cheerful and happy. But we who love God are hoping to dwell some day in a better and fairer world, where there will be no sin and no grief.

God gives us all things richly to enjoy.

All His works are of some value. But some things are of greater value than others, on account of their scarcity, and because of the amount of labour required to procure them. They may not be of greater real use than very common things, but their relative value is greater.

I have read to you a verse which speaks of some of this earth's precious things, and of *one* possession of greater value than all the good things of earth combined,—*the good will of God* towards a sinner. Of all valuable things, there is nothing so precious as an interest in the loving favour of Him who appeared to Moses in the burning bush of Horeb.

When Moses, the man of God, was about to die, he was led by God to bless the tribes of Israel. They were going to enter the Land of Promise. How we treasure up in our memory and affection the last words of those we love! The blessing which Moses pronounced upon the descendants of Joseph contained everything to make them happy in their portion. I will read it.

‘Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and

for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of Him that dwelt in the bush. Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.'

These words contain the promise of many precious things. How welcome are the showers of rain from the clouds! How valuable are the tiny drops of gentle dew, especially in hot climates, where vegetation would wither in the day if not refreshed during the night by the dew. Then there are the precious fruits of the earth, some of which you know and prize, such as oranges, apples, grapes, and strawberries; also the wheat of which your bread is made, and the various kinds of grain for our use and the use of the animals. Then there are the treasures of the hills and the mountains, which have to be procured by hard and patient toil, such as coal, gold, silver, iron, and very many other useful things.

You have read about these products of the earth in the twenty-eighth chapter of the

Book of Job ; and how silver, gold, iron, and precious stones are dug out of the earth. That chapter tells us that all these things can be procured by labour ; and then it closes by telling us of a precious possession which no labour can procure, and which no money can buy. What is it ?

It is the fear of God—that is, a saving knowledge of His grace. It is so precious that it would be of no use to weigh gold and silver for it, even the finest gold of Ophir ; nor to bring in exchange for it the precious onyx, the sapphire, or coral, or pearls. ‘The price of wisdom is above rubies.’

But before I speak about this treasure, I want to talk to you about some precious things that most of you possess, and for which you should be very thankful to the God who has given them to you.

Most of you possess *health*. We ought to be grateful to God if we enjoy sound health of body. Perhaps you know some dear children who are ill, and some who never will be well. These would indeed be glad and thankful to have their health restored to them. There have been very rich people who would have given all their wealth to be cured of some terrible disease they had.

But there are some complaints which doctors cannot cure, and then all the money in the world cannot purchase health. You sometimes sing,—

‘ Our rosy health and bounding limbs,  
Our pleasures and our food,  
Are freely given to us by Him,  
And prove that God is good.’

We may therefore well say that health is precious. And you will do well to desire gratitude for your daily mercies, of which your health is the greatest, for without that you could not play, or sleep well, or enjoy many other good gifts, every one of which indeed proves that God is good to you.

Have you ever seen the royal crown of England? It is composed of very precious stones. It contains nearly two thousand pearls, and more than one thousand precious stones of different kinds and sizes; altogether three thousand and ninety-two pearls and jewels. Its weight is about two and a half pounds. Its value therefore is very great; but it is really of very little use. It cannot make the Queen well when she is ill; nor can it make her more happy than she is when she is well. And all the crowns in the

world could not save us from dying, if death were sent to take our souls away from our bodies.

Next to our health, what a very precious thing is *the love of our dear parents!* This indeed is a treasure. I once knew a little boy who asked his mother how much he would owe to her when he had become a man. His mother could not quite make him understand how large his debt would be. So at last he said, '*Well, shall I owe you a hundred pounds?*' He thought this would be a very large sum.

But it would not be sufficient to repay a mother's living love or a father's tender care. We cannot love them too much in return for their love to us; and as we cannot repay them, we should try to make them as happy as we can by our regard and affection as long as they or we live.

And if we have parents who pray for us, oh, this is a greater treasure still! A mother's or a father's prayers can do more for a child than all the wealth of the world; for, whatever dangers we may fall into, however we may be led astray into the snares of sin or of error, those prayers follow us. And very often God has heard and answered the prayers

of parents for their children, bringing them to the door of His mercy to pray for themselves.

Now I will name to you a precious thing which you have all *seen* falling upon the earth from above. You see the blessing as it descends; and then in the fields and gardens you see the effects. I mean *the rain*, which falls from the clouds. Can you tell what the clouds are? They are masses of very little drops of moisture, which are drawn from the sea by the sun; and many millions of these tiny globes of water join to make a shower of rain.

If you were in a wide desert, parched with thirst, and without water, you would understand the value of the least drop of water. If you were dying through want of water, and had a bagful of money, you would think a glass of cool, sweet water more precious than the money. If you were dying of hunger, you would surely think a loaf of bread of more value than a roll of bank-notes.

Sometimes those who travel across sandy deserts think they see water in the distance. They are then very glad, and they go in the direction of the sight which has made them so glad. But very often it is only the *appearance* of water, and then their disappointment

is great. This appearance in the desert is called a *mirage*.

You have not seen a mirage. But children are often pleased to think what they will do and enjoy when they are older. Some think they would like to be rich, and live in grand houses, and ride in carriages. But when they grow older, they often find that riches, and pleasure, and many enjoyable things do not contain real happiness. Nothing can make us truly happy but the love of God. Everything in this world, apart from God, however beautiful and pleasing it appears to be, is only a mirage of the desert.

The *Word of God* is an exceedingly precious thing. It is of great value to us all, because it is the presence of that Word in our favoured country that gives us the privileges we enjoy. Where there is no Bible, the people are heathens, and worship idols. You are taught to read the Book of God; and it is right that you should pay good attention to it. There is much in its pages written purposely for you. It contains words of warning and of instruction. There is advice suited to every pathway of life. Its narratives are full of interest to the youngest minds; and its counsels are intended to guide you through life.



But it is only the Holy Spirit who can cause you to love the Word of God. He can make you wise unto salvation. He can show to you your lost condition through sin; and He alone can reveal Jesus to you as the Saviour from sin. And this He is pleased to do by the Word of God. We are very anxious that you should read the Bible, not only because it will guide you through this world, but because we know that God can use it, if it pleases Him, to make you wise and happy and blessed both here and hereafter. .

In some periods of time the Bible has been precious literally. Before the days of printing, it took a great deal of money to buy a copy of the Word of God. And even since then, for three hundred years, Bibles were not so cheap as they are now. You have read about Mary Jones, the girl in Wales, who longed to have a Bible of her own. She had heard of Mr. Charles, a very kind man, who lived at Bala, and who loved little children; and she made up her mind to go to see him and to ask him for a Bible. There was no railway train, and Mary had no money; so she walked, without shoes, a distance of fifteen miles. Mr. Charles was so touched by her earnest request that he let her have a

Welsh Bible in large type, to be her very own ; and with that treasure she walked home again. Mr. Charles thought so much about this, and had so much love for the people of Wales, that he wrote to London for more Welsh Bibles to be printed ; and he lived to scatter many thousands of copies in Wales, and to know that many people were called by grace through reading them. And it was partly through Mr. Charles that good men united to form a society to print the Word of God in many languages, and to circulate it all over the world.

How glad, too, many who once prayed to idols have been to receive the Bible in their own language ! Some years ago, an African prince, named Sagbua, wrote a letter to our Queen. The Queen wished the Earl of Chichester to write an answer to this letter, and to say that the greatness of England was not built upon her commerce, or her navy, or her army, but upon the Word of God. With this letter the Queen sent two copies of the Bible,—one in English, and one in Sagbua's own language. I have a part of the Bible in this language, which would puzzle you to read.

We must now speak about some precious things which all of you should try to win,—

those principles which go to make a good character. These are of great importance, for the foundation of your life must be laid in your youth. What is built in early life must be inhabited in old age.

*Obedience* is one of these principles. Little ones should be trained to obey their parents, because God commands them to do so. 'Children, obey your parents in the Lord ; for this is right. Honour thy father and mother ; which is the first commandment with promise ; that it may be well with thee, and thou mayest live long on the earth.' You will gain much by prompt obedience to the wishes of your parents ; and, besides the profit of it, it is pleasant both to you and to them. 'My son, hear the instruction of thy father, and forsake not the law of thy mother ; for they shall be an ornament of grace unto thy head, and chains about thy neck.'

You may read that Jesus, as He grew in stature, grew also in wisdom and in favour with God and man. He was obedient to His parents, as an example to all of us.

Obedience is not only doing what you are told to do, but doing it at once, earnestly and lovingly. Obedience is actual love. The prompt reply, 'Yes, father !' indicating that

the heart is in it, is of far higher value than a cold compliance with a parent's wish, besides being full of pleasure on both sides.

A Sunday school teacher once asked his scholars *how* the will of God was done in heaven by the angels. One answer was, 'They do it *willingly*.' Another said, 'They do it *quickly*.' And one little fellow replied, 'They do it *without asking any questions*.' This was a beautiful answer; and it is very likely that the child who so expressed himself would behave with prompt filial obedience at home.

Children who are trained to exact obedience may be relied upon at all times. They gain greatly by their obedience, too, very often. You have read of the pointsman on a railway in Germany, who saw his child in a position of peril, just as an express was approaching. To leave his post to rescue his son would have been the destruction of the train and a terrible loss of life. He therefore shouted to his son, '*Lie down!*' and the boy instantly obeyed. The train went thundering over him, and he soon arose unhurt. Had he stopped to ask *why* he was to lie down, or had he waited but a few moments, he would have lost his life in the presence of his father.

The fifth commandment requires us to *honour* our parents. This includes not only obedience, but loving reverence. The Lord Jesus gives us an example of this also. He was not only subject to His parents when a child, but when pouring out His soul unto death upon the cross, His tender human heart breathed its fond affection for his mother. And I have read of a minister (Dr. Waugh) who, when he was dying, said, '*If I could see my mother at this moment, it would make me leap for joy !*'

The best, the noblest, the grandest work of the world has been done by men who loved their parents. People without love have no strength, no purpose. A large-hearted boy at school is all the better scholar for thinking of the fond smile that will greet him when he gets home. A loving man fights the battles of life all the more bravely under the sunlight of the affection of his wife and the prattling of his babes. Fame and honour may be incentives to labour of great power ; but far more powerful is the incentive of true affection. And remember that loving men and women are first loving children.

Another precious part of a good character is *kindness*. Children should be kind to each other, and to all the creatures which God has

made. A tender regard for the feelings of others is a sure mark of a kind disposition and of a noble character. That boy who throws stones at the birds, or cruelly robs their pretty little nests, is at least a thoughtless, if not a hard-hearted boy ; and he does not promise to be a kind man.

Not long ago death called away the head of one of our great wholesale firms in London. His name was George Moore. He spent his life in trying to do all the good he possibly could to his fellow-creatures. When he was a young man, he was the means of securing a situation for his younger brother William in a West End house. William's duty was to carry out and deliver the parcels of goods that had been bought by customers during the day. He was delicate, and found the work fatiguing. He knew little of the streets, and thus found it difficult. George, whose hours were shorter, at once went to his brother's help. As soon as his own work was over, he put on an old coat and went from the City to the West End to help his brother deliver his parcels. Many a winter's night he walked through wind and rain to carry his brother's heavy burdens. This was true greatness and real nobility, and it produced a rich reward in George's future life.

Kindness is the sunshine of this dark world ; and all of us may do something to make the world pleasanter for our presence in it.

Two brothers were once in a garden, and saw two birds pecking at each other. The younger boy asked his brother what the birds were doing ; and on receiving for reply, ' They are quarrelling,' said, '*No, that cannot be, for they are brothers.*'

The law of kindness should guide us in dealing with those who have been unkind to us. If a boy behaves rudely and unkindly to you, try to win his love and esteem by deeds of kindness. To practise this while you are young will be of great service to you when you enter the world for yourselves, for there are many unkind men to be found wherever you live.

When persecution raged in England, two hundred years ago, two men from Bedford went early to the house of a good man, a farmer, who lived at Keysoe, with the intention of arresting and imprisoning him. The good man knew their intention, and desired his wife to prepare breakfast, at the same time kindly inviting his visitors to sit down with them. Either in asking a blessing, or in returning thanks for the food, he quoted the

words, 'If thine enemy hunger, feed him; if he thirst, give him drink;' by which, and by the kindness of his manner, the hearts of his persecutors were so softened that they went back to Bedford without their prisoner.

There are many other precious and noble qualities which unite to form that priceless possession,—a good character. We can only name some of them, but on some future occasion may speak more fully about them. Try to remember them in the meantime: truthfulness, honesty, promptness, diligence, perseverance, stability. If you have these principles, you have a good character, which is likely to be the foundation of a useful life. And the Word of God says that 'a good name is better than precious ointment,' and 'rather to be chosen than great riches.' Without a good name, you might be suspected of wrongdoing even when innocent; but if you possess a sterling character, you will be trusted and honoured.

But it is now time to speak of the most precious things of all, those which are connected with salvation and eternal life. You may have a good character amongst men without a new heart; and God is the Creator of the new heart and the right spirit. We



never cease to tell you of the grand and solemn difference that exists between those things which will benefit you in this world, and those things which are needful to make you eternally blessed. God is good to all, and His tender mercies are over all His works; but to be possessed of His grace is to be interested in everlasting love, and to be an heir of everlasting life and happiness.

The first of these blessings which I shall name is *Wisdom*. It is well to seek to possess natural learning, and to gain all useful knowledge to fit you for your various positions in life. Solomon says, 'Truly the light is sweet.' This is true of natural light, and equally true of intellectual light. But it is in the highest sense true of gracious light.

The best wisdom, then, to possess is the knowledge of the grace of God in the gospel. It may be very hard for me to make this plain to you; but I will try to use easy and simple words.

In the chapter we read together (Job xxviii.) this precious gift is spoken of in the last verse. 'Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.' This shows us that those who love sin, and delight in evil, and follow wicked practices,

are not really wise. Those who fear the Lord are taught by Him to depart from all known evil, and to shun all evil ways ; and only such persons give proof that they are truly wise.

If you read the Proverbs, you will find much written about wisdom. In the second chapter these words are given : ‘ My son, if thou wilt receive my words, and hide my commandments with thee ; so that thou incline thine ear unto wisdom, and apply thy heart to understanding ; yea, if thou criest after knowledge, and liftest up thy voice for understanding ; if thou seekest her as silver, and searchest for her as for hid treasures ; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom : out of His mouth cometh knowledge and understanding.’

Here you see that wisdom is a precious treasure, to be diligently sought after and prayed for. You remember the request that was made by the writer of these words when he was young. God asked him to choose what he would best like to have. He did not choose wealth, or long life, or victory, or honour, but wisdom ; and in asking for that he received all the other blessings too. God

made him wise to ask for wisdom ; and then more than fulfilled all his largest desires.

This was why he desired others to be made wise, and why he wrote so much about wisdom. In another chapter he says, 'Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies ; and all the things thou canst desire are not to be compared unto her.' If you put in one scale all the most precious and delightful things of this world, wisdom in the other scale will outweigh them all.

It is this heavenly wisdom that we desire to see you in possession of. We know it is not enough for you to read God's Word, or even to learn it and repeat it, though this is right on your part, and it gives us pleasure. Paul rejoiced that Timothy had been taught from a child to read the Holy Scriptures ; but he was more glad that Timothy was taught by God to love them in his heart. This was why he said that the Scriptures were able to make him *wise to salvation*, through faith in Jesus. And so we pray for you that God will first teach you *yourselves*, that is, make you feel

that you are sinners in His sight; and that He will then teach you *Himself*, that is, reveal to you by His Holy Spirit that Jesus can pardon your sins and help you to love and serve Him.

Another precious thing of this gracious nature is *Faith*. Where there is true wisdom there is also faith. I have some letters at my home from dear scholars in which they express a fear that they do not possess real faith. They read a verse like this,—

‘Faith, ’tis a precious grace,  
Where’er it is bestowed ;  
It boasts of a celestial race,  
And is the gift of God,’

and fear it is too precious ever to belong to them. But the fear of God in the heart is sure to cause you to ask Him to give you faith. You will very earnestly desire to possess so rich a treasure; and your desires will be breathed forth to Him who loves to hear you ask for His gifts. He knows that such earnest seekers have faith all the time they fear they have not; and so He encourages them by writing in His Word on purpose for them: ‘I love them that love Me; and those that seek Me early shall find Me.

That I may cause those that love Me to inherit substance, and I will fill their treasures.'

*Prayer.*—This is another precious thing. Prayer is asking God for what we feel we want; and God can teach children to pray as well as those who are older. He knows what their simple requests mean, and He knows how to fulfil them. That sweet baby sister of yours cried for food a long time before she knew how to ask for it in words; and her mother attended to every cry. And Jesus delights to hear the prayers of children: I am very sure about this. I have read the Bible through a great many times, and I have never seen anything written in it to hinder any little child from asking God for His blessing. If you feel any desire to know God, to hate sin, to be saved by Jesus Christ, and to be taught by His Spirit, God will as surely fulfil your desires as He has created them. He does not make you long after His love to disappoint you. 'He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them.'

If you possess these precious things of grace which have been named, you are very precious to Jesus Christ. You may be poor with regard to this world, and may not have

so many outward advantages or pleasures as some other children; but where the Lord implants His fear He surely fixes His love. He came from heaven to die for all who seek Him; and now He lives in heaven to care for them. There was never a beginning to His love, and it will never end. He calls them His 'precious ones.' He gives them 'precious faith' to believe in Him; and He makes Himself very dear to them. 'Unto you therefore which believe He is *precious*.' He loves them so much as to call them His jewels; and you know how rich people prize their jewels. He loves them so much as to say that their blood is precious in His sight; which means that those who do them any harm are sure to be punished for it. You remember that Pharaoh wanted to have the little Hebrew children drowned in the Nile; but God caused Pharaoh to be drowned in the Red Sea. God is very careful to punish those who injure His people.

And He has not only loved them so much, and done so much for them, but He has written many precious promises for them in His Word, just suited to every part of their life. It is the same as if you were to receive a letter from home, telling you of some

pleasure in store for you. You read at the end of it—‘*Your loving Father* ;’ but you know the writing to be your father’s even without seeing the signature. So the Bible is full of letters ; and when the Lord’s people get into trouble or perplexity, they read these letters to see what their Father has to tell them. I could not tell you how sweet these letters from heaven are. Sometimes it has been just as if there was only myself in the world, and as if God was writing a promise on purpose for my own comfort.

And others have found the same support from them. I once went to see a poor man who was very sick. He was having his dinner when I went into his cottage,—a cup of tea and some pieces of bread, and he was very thankful for it. Do you know what made him thankful ? He had been reading a love-letter from his heavenly Father. It was lying open on his table. He said, ‘How good the Lord is to a poor old sinner ! How wonderful is His love ! What precious communion I have with Him, now I am too old to work ! And I hope soon to see Him in heaven ; and sometimes I feel a longing to go.’

This poor old man lived to be eighty-three years of age, and he died very happy. For

some years his bent frame had to lean upon a stick, though once he was as active as you. Dear little ones! we love to see you healthy and happy. You are indeed very precious to us. We often pray for you, and ask the Lord to let you see your own names written in His Word, and to make it manifest to us and to yourselves, that you are interested in these precious letters which He has written to His children. We trust you will live to prove the worth of this precious Book, and to realize the value of what it reveals.

You would find it very interesting to find out all the references you can in the Bible to the precious things named, and you may find many others. We do not like to burden you with too much to remember when we talk to you; but we like to feel that what we have said causes you to think, and to search the Word of God for yourselves.

May you be favoured to enjoy the *precious things* we have been considering, both those which belong to this world, and those which will last for ever.

‘ Now let our infant voices raise  
(By Him with power endued)  
To God a hymn of grateful praise  
And sing that *God is good*.



He made the sea, the mountains high,  
The sun's refulgent flood ;  
And all beneath His azure sky  
Tells us that *God is good.*

Our rosy health and bounding limbs  
Our pleasures and our food,  
Are freely given to us by Him,  
And prove that *God is good.*

And all His ways of providence,  
Though oft misunderstood,  
When reason bows to flesh and sense  
Proclaim that *God is good.*

But if we taste His sovereign grace  
And His salvation prove,  
Eternal mercy we shall trace,  
And sing that *God is love.*





THE CEDARS OF LEBANON.



## THE THORN AND THE FIR-TREE.

—o—

**W**HEN I was cutting wood one afternoon, my little boy came to me with a sorrowful face, because he had a splinter in his finger. It gave him some pain, but it was quickly drawn out. Then my little girl brought me a very fragrant piece of newly-cut wood, wanting to know what it was that was so pleasant to the smell. It was a piece of wood belonging to the large family of firs, which includes pines and cedars, and many other fragrant trees.

When the two dear ones were sound asleep, I went to look at them. They were sweetly sleeping, for the tears were wiped away, and loving hands had made them comfortable.

Whilst bending over them, the thought came into my mind,—‘*Thorn* and *fir-tree* ! I have read about these in the Bible. How very suitable this subject will be for our talk to-morrow afternoon in the Sunday school !’

Now, can you tell where in Scripture the thorn and the fir-tree are mentioned together ? Yes, in Isaiah, fifty-fifth chapter,—‘ Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree ; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.’

The Lord here promises that by the preaching of the gospel and the power of His Spirit sinners dead in sin shall be raised to life in grace ; and that those who loved sin shall be made to love and serve Him. The thorn is an emblem of grief and sorrow, and of the curse caused by sin ; the fir-tree is an emblem of beauty, and fragrance, and durability.

Now can you tell where thorns are first spoken of in Scripture ? Not until man had sinned by disobeying the command of God. God made everything beautiful and good ; there was no defect in any of His works. There were no thorns or thistles, or poisonous weeds before our first parents sinned against their

**Maker.** But after the fall, God came down into the fair garden, and pronounced a curse upon the ground for man's sake.

' Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return.'

This curse has not yet been removed. Thorns and thistles still grow out of the ground, to remind us of our fallen state ; though God has kindly clothed both the thorn and the thistle with flowers of beauty. This may remind us of His goodness and mercy in providing a way of salvation from sin.

Does it not seem sad that this earth should be spoiled by man's sin ? It is very beautiful, although defiled by sin. We are constantly learning more and more of what sin does. How very sad that fertile plains and lovely valleys, and towns and villages, and fields and gardens, should be desolated by horrid war.

This is one of the thorns that grow in our sinful nature, and it grows in children as well as in emperors and soldiers. Every outburst of a naughty temper is like a war, for it desolates all happy feelings, and fills many homes with thorns instead of flowers. It is our sin that mars the works of God.

Thorns give us pain. They hurt and wound us. A thorn in the hand will cause a festering wound, and there will be much pain until it is removed. But a thorn in the conscience is far more painful; nor can there be any peace until that is removed. Every unkind word you say to your parents, or brothers, or sisters, is a sharp thorn; and some day it will prick your conscience sharply. Each unkind action is a sharp thorn that will cause you bitter pain in days to come.

A vessel crossing the Atlantic was overtaken by a fearful storm and wrecked. Many of the passengers perished, but some were saved by the boats. A few others clung to portions of the wreck, and awaited rescue.

One of these relates that during the time of anxious suspense, an incident of his childhood suddenly flashed upon his mind, making him very sad. He was floating on the foaming waves, holding to a spar, and expecting every

minute to be his last. The storm raged around him, the wind howled above him; but, loud and clear above the tumult of the storm and the crashing peals of thunder, he heard a well-known voice inquire, '*Tom, did you steal sister's grapes?*'

He had heard that question before, but many years had passed since then. He had become a man, and had travelled over many lands, and seen many strange sights. But now that death seemed to be near, his mind became absorbed by the recollection of the forgotten incident of his boyhood.

When he was a little boy, his sister was very ill, and a neighbour sent some grapes to cool and moisten her fevered lips. These his mother put aside for use in the weary night; but the boy, though he well knew for what purpose they were sent, stole and ate them. They were not missed until late in the evening; and then his mother, coming to his bedside, in tones of tender and sorrowful rebuke said, '*Tom, did you steal sister's grapes?*' He looked up to his mother, and saw her grief, and was ashamed and silent. Her love and grief made her silent too, and she retired.

And now, after so many years, alone, and expecting to be lost on the wild Atlantic, the



sin of his childhood rose up in his conscience with such vivid power as to reproduce his mother's question in her own tones.

In this case the thorn remained many years in the mind before it gave its deep wound. And I must tell you that *all* your sins will one day come to your memory, and each one of them will cause you a deep, deep wound. This will take place either during your lifetime, or when you will stand before God to be judged. If God in His rich mercy should convince you of sin, He will make you feel your sins to be a heavy burden, and you will cry to Him to forgive them, and to remove the pain of them from your conscience. And there is nothing but the blood of Jesus that can give relief to a conscience wounded by sin in this way.

But if you are not in this life brought to repent of sin, and hate it, and to desire to forsake it, then all your sins will rise again out of the grave with you; and what terrible thorns they will be in your consciences! And they will remain there all through eternity. The Lord Jesus speaks of a worm that does not die, and of a fire that never goes out. The worm is the pain of sin that is not pardoned, gnawing the conscience of the sinner for ever. And the fire is the wrath of God

due to sin. We tell you these things in love to your souls, and in earnest prayer that God will convince you of your sins while you are young, and that He will reveal Jesus to you as your own Saviour.

There are thorns that make others unhappy besides yourselves. A *passionate* child is sure to be a thorn in a home. His naughty tempers make himself miserable, and they make others very sad. A child with a naughty, wilful temper must often be avoided, or he will cause us pricks and wounds. If these bad tempers are allowed to grow, they will most likely end in some terrible act. A good man once wrote in a book these true words,—‘*A great sin is a course of iniquity abridged into a single act.*’ This reads very much like a Chinese proverb, which says, ‘The error of a moment is the agony of a life.’ The man who takes the life of another would once have thought it quite impossible that *he* should commit so great a sin; but if you indulge angry feelings, you cannot tell in what they will end.

Children who say unkind words about others are sowing seeds that will grow up to wound them. A kind father once took his children into the fields, and amused them by gathering a quantity of thistle-seeds, and

letting them sail away in the wind. When he had scattered all of them, he asked his little son to go after them and bring them back. But he was not able to do so. And then his father told him that unkind words were just like those fairy seeds,—they could travel a long way, but they could never be recalled.

A *quarrelsome* child is also like a thorn, a sharp thorn indeed. He wants to prick us before we get near to him. It is very sad when people fight and hurt each other; but for little children to wish to hurt one another is sad indeed. If any quarrelsome brother or sister should see this page, perhaps he or she would like to read of an incident that occurred in America in 1862, when the Northern and Southern States were at war.

A regiment of Northern cavalry and one of Southern cavalry were galloping, with drawn swords, to meet each other in deadly warfare. While they were yet a few yards apart, a little curly-headed fellow ran between the approaching lines of battle, quite unheeding of the danger he was running into. The commanding officer of the Northerners cried, 'Halt!' and they pulled up their steeds. The commander of the Southerners then cried, 'Halt!' and the

Southerns immediately did the same. One of the men stooped down over his horse, and picked the boy up to see who he was. Several of the men broke the line and came round the frightened child; and then several from the other side joined them. How it was the men never knew; but, after providing for the safety of the little wanderer, both regiments were ordered to turn about, and they left the field without fighting.

Do you not think it was better that they should turn round and go away without shedding any blood? No doubt many little boys were glad that their fathers and big brothers were ordered off the field, instead of killing and hurting each other.

How much better it would be if all quarrellers were to 'halt' before coming to blows! Do you not think it is more brave to master a bad temper than to indulge it to the injury of others? The Word of God tells us that 'he who is slow to anger is better than the mighty, and he who ruleth his spirit than he that taketh a city.'

An *untruthful* child is another thorn. We cannot love a child we cannot trust; nor can an untruthful child be happy. He is always in fear lest he should be found out; and some-

times he makes matters worse by telling more untruths. A good man who used to preach sermons and write big books, Dr. Owen, once wrote this: 'One lie must be thatched with another, or the rain is sure to come through.' You little ones can understand this, and it will be quite easy for you to remember.

I once knew a boy who was told by his father one Monday evening to go to the prayer-meeting. His father was busy, and could not go. But when he got up the street, visions of buttercups and May-blossom had more attraction for him than the prayers of God's people, and he went into the fields until it was time to go home. When he sat down to supper, his father said, 'Willie, who prayed to-night?' He replied, 'Mr. B., S. D., and Uncle Reuben.' This was a lie on the boy's part, even though those three men had prayed, because he did not *know* that they had. But while the last word was on his lips, Uncle Reuben entered the room; and how the child trembled then! His uncle stayed nearly an hour; and oh, how conscience pricked! This was one pricking thorn; and there was another—the fear of punishment if his sin should be detected. It is always best to do right; but if a wrong step has been taken, it is then best to speak

the truth, even though it should lead to present pain. A troubled conscience is after all the most painful punishment we can have.

What a long hour that was to naughty Willie! And for long afterwards he had painful prickings for that sin, though he was not found out by his earthly father. But he hopes now that the Lord, his heavenly Father, has forgiven the sin; yet he can never think about that terrible evening without remembering *the thorn*.

Another thorn we will call *laziness*. You know that weeds and thorns will grow without being cultivated; and that flowers and fruit-trees require very careful and constant attention. So idleness and other evil habits will grow apace if they are not checked; while diligence and all good habits must be trained and cultivated. The garden of a man who does not like work is sure to be full of weeds; but for a garden or a field to be kept clear of weeds requires constant watchful care and diligent labour. We are told this in the Word of God. 'I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was

broken down. Then I saw, and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man.'

May you be helped to discover what weeds are growing in your garden, what gaps there are in the fence, and what thorns and nettles are choking the flowers; and then may you consider it well, as Solomon did, and receive instruction, and act wisely accordingly.

There is another way in which the slothful person has to do with thorns. They beset his pathway, and place many difficulties in it to bar his progress. Thus the wise king says: 'The way of the slothful man is as *a hedge of thorns*; but the way of the righteous is made plain.' And in another place he tells us: 'Thorns and snares are in the way of the froward; he that doth keep his soul shall be far from them.'

Sloth is a great robber. 'He that is slothful in his work is brother to him that is a great waster.' You know this to be true.

Sloth is a great coward. 'The slothful man saith, There is a lion in the way; a lion is in the streets.' But all such fancied lions

as these run away whenever a brave boy comes in sight.

There are always difficulties in a *right* path to be battled against. But whatever difficulties appear to be in your way, whether at home, or at school, or as you take your places in the world, be resolved to overcome them, and the resolve itself is half the victory. Learn to say *No* to every temptation. Be very particular, as a good minister used to say, what company you keep. If your companions wish you to follow them into evil, resolve to walk alone rather than be enticed by them.

You may be asked to seek for pleasure, in sinful pursuits. But remember that all such pleasure is full of thorns, and will surely result in grief. A young man once went into bad company, and got into trouble. He said to his Sunday school teacher, 'I followed the sweets; but I didn't think of the bitters.' Sin always hides the bitters when presenting the sweets. The flower appears to be very beautiful, but the thorn is ready to pierce your hand as it grasps the rose. And you may as well seek to gather grapes from thorns, or figs from thistles, as expect to get real happiness from the fading pleasures of the world and its sins and vanities.



The royal preacher says, in another part of his writings, 'It is better to hear the rebuke of the wise than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool.' How quickly will a fire of thorns die out! So quickly will all the pleasures of sin vanish away, and leave only ashes behind; while the good man's joys will last for ever.

Those who have grace are able to estimate the world's pleasures at their real value, and to seek for that which is enduring. They make the choice which Moses made. You know what is written of him: 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; *choosing rather to suffer affliction with the people of God* than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.'

Moses could see that which the Egyptians could not see. He had divine life in his soul. And when God in mercy implants divine life in the soul of a sinner, the thorns that were always there begin to be felt. The fear of

God makes sin appear exceeding sinful; and the knowledge of sin is like a thorn in the conscience. The law of God pierces the heart, and there is no relief from the sharp pain of the law except by the sweet mercy of the gospel.

You have read about the Lord Jesus Christ being crowned with thorns. The wicked men who thus hurt Him crowned Him in mockery; but those who love Him can see in that crown of thorns a token of His love in taking all their sins upon Himself, and enduring the curse that was due to them. And when He was buried, all their sins were buried too; and He rose from the grave victorious over sin and death.

This began to fulfil God's promise that the fir-tree should come up instead of the thorn, and the myrtle-tree instead of the brier. By the work and death of Christ, blessing reigns where the curse triumphed. Where sin abounded, grace does much more abound.

The fir-tree is *beautiful*, and *fragrant*, and *durable*. In each of these respects it differs from the thorn, and is a type of the blessings of the gospel.

*Beauty*, then, is one of the qualities of the fir-tree. A single tree is full of beauty. The

small spiky leaves, the cones, the graceful branches, the upright stems, are all beautiful. An avenue or a plantation of firs, with its variety of tints, from the delicate light green young leaves to the darker shades, is a pleasant part of a landscape. A forest of firs or pines, such as you would see in Norway or in Switzerland, must be a grand and pleasing sight.

An additional beauty exists in the fir-tree and its kindred in their remaining green all through the year. In winter they are clothed in dark green ; but when spring appears, new bright leaves of a delicate tint take the place of the falling older leaves.

How noble, too, are the cedars of Lebanon, and other trees that we read about in the Bible ! Travellers in Eastern lands all write in admiring terms of the beauties of the trees of Palestine, and of the cedars of Lebanon in particular.

The Arabs are in the habit of saying, ' Lebanon carries winter on its head, spring upon its shoulders, summer in its bosom, while autumn lies sleeping at its feet.' This is a beautiful way of saying that the Lebanon range consists of four courses of mountains, rising one above the other. The slopes

nearest the plain are fertile, and the highest peaks are crowned with perpetual snow. The loftiest summit in the range is ten thousand five hundred feet above the waters of the Mediterranean; and Mount Hermon, at the southern end, is nine thousand feet high.

The part in which the cedars grow is more than six thousand feet above the sea. Some of them are giant trees, and have stood there for many centuries. The girth of the largest is said to be rather over forty feet; and the height of the highest is about a hundred feet. The trunk parts at the distance of a few feet from the ground, and the branches spread themselves out horizontally. These divide again in the same direction, and each limb down to the smallest twigs, all maintaining the horizontal position. So that, if you were to climb into a cedar-tree, you would find a number of verdant *floors*, spread around the trunk, and narrowing up to the summit. The cones rise out of the green floors, and are very beautiful.

David says in the 92nd Psalm that 'the righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.' Here the uprightness, the dignity, and the beauty of

the Christian life are set forth. And in the prophecy of Hosea, the Lord says of His people :

‘ I will be as the dew unto Israel ; he shall grow as the lily, and cast forth his roots as Lebanon. *His branches shall spread*, and his *beauty* shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return ; they shall revive as the corn, and grow as the vine : the scent thereof shall be as the wine of Lebanon. I am like a green fir-tree ; from Me is thy fruit found.’

There are more than fifty references in the Old Testament to Lebanon, which are very interesting. If you find them all, and compare them, you will come to the conclusion that Lebanon with its cedars was fitly chosen as a type of what is grand and beautiful and excellent.

And how delightful are those amiable qualities in children that have been referred to ! You may have beautiful features, and wear beautiful clothes, and yet not have true beauty of character. This consists in the possession of principles that cannot be marred by a lack of personal comeliness, or improved by outward adornments.

‘How oft the youthful and the fair  
Pursue some dangerous way,  
And find that beauty is a snare  
To tempt their feet astray !

The glowing hue of gladsome health,  
So pleasing to behold,  
May well be valued more than wealth,  
And heaps of shining gold.

Yet it is but a transient charm—  
The creature of a day ;  
Pale sickness comes, or death’s alarm,  
And soon it flies away.

But that rich gift, the fear of God,  
Ensnaring pride dispels ;  
For where true wisdom is bestowed,  
True beauty also dwells.’

Beauty of character is more to be prized than personal beauty, which may quickly fade ; and gracious beauty is of still higher value, and still more enduring. *This* beauty is the reflection of the life of God in the soul. It is sure to show itself in its possessor’s conduct. He is called to be holy, and to abound in good works. We should not pronounce a fruit-tree fully beautiful if it did not bear fruit. You would think a barren apple-tree of little more value than a heap of thorns, which the gardener would burn. But the grace of God

in the soul is sure to produce fruit of a gracious kind in the life.

Perhaps you can now a little understand what God intends when He says He will make the barren wilderness fruitful by trees of His own planting. If you were to see this year a wilderness overgrown with briars and thorns, with here and there spots quite barren, and next year were to behold the same place clothed with grass, and trees, and plants, and flowers, you would know that a marvellous change had taken place. And God says that He will do this. 'I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir-tree, and the pine, and the box-tree together.'

A change as great as this is produced in persons when a new heart is given to them. The thorns and briars of sin will not be rooted up and killed until we die; but the trees of grace will be seen *instead* of the thorns, just as God has promised. Instead of pride and anger there will be humility and gentleness. Instead of a love for sin and sinful pleasures there will be a

pursuit after holiness and the joys of religion. In fact, old things will have passed away, and all things will have become new. I hope you will remember those two short verses you sometimes sing. They are not only very true, but often very sweet.

'Tis religion that can give  
Sweetest pleasures while we live ;  
'Tis religion must supply  
Solid comfort when we die.

After death its joys will be  
Lasting as eternity !  
Be the living God my friend,  
Then my bliss shall never end.'

God has also pictured to us the future glory of His Church on the page of prophecy, and He has done so by using a magnificent figure of the beauty of Lebanon.

'The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary ; and I will make the place of my feet glorious.'

The fir-tree is also *fragrant*. We read of the Lord Jesus saying to His people, 'The smell of thy garments is like the smell of Lebanon.' It was the cedars of Lebanon that made the mountain so fragrant as well as so



beautiful. The wood, the bark, the cones, and even the leaves are full of a resinous matter which is pleasant to the smell. And, though less fragrant, the same is the case with the fir, the pine, and kindred trees.

So there is a fragrance about the good qualities of people, young and old. How sweet and pleasant are kindness, gentleness, truthfulness, gratitude, diligence, especially in children! We do not wish to avoid children who possess these qualities. As the resinous fluid runs through every part of the trees we have spoken of, so these good principles influence the whole of the life and conduct of those who possess and practise them.

Even children may do much to make themselves and others happy by exercising these good qualities. It is not only great men and talented women who do good in the world. Children may spread much fragrant happiness around their daily path by deeds of thoughtful kindness. They may carry a poor woman's basket, and make her glad for a whole day. They can speak kindly to the aged and the poor, and thus kindle sunshine where darkness would otherwise have reigned.

I once read of a little boy who broke his leg, and who had to stay indoors for a great

many days. A kind man sent him some fruit, of which he was very fond, and for which he was very thankful. But he had just heard that a poor old man who lived near was very ill, and he asked his sister to carry to him a large share of the fruit he had received for himself. This lad will be a *cedar* when he becomes a man. He will know how to increase his own happiness by making others happy.

But the fruits of grace are in a higher sense fragrant. They are fragrant to the Lord; and they are fragrant to those who love Him. I could not describe to you how delighted we are when persons tell us what God has done for their souls; and when we see this saving work of God among the young, it is if possible more delightful still. It gladdens our hearts to know that some of you are seeking the Lord, and desiring to know His wonderful love.

Jesus is delighted to listen to the praises of His people, even when they arise from the hearts of children. Do you not remember how He received the Hosannas of the children, and said they were 'perfected praise?' And now He reigns in heaven He receives the songs that arise from grateful hearts, and

accepts the music which His grace inspires. It is very sweet to sing His praise when we know He is listening to us; and we are very glad indeed to hear your voices uniting to sing those sweet hymns and songs in your little book.

And prayer is fragrant to the Lord Jesus Christ. He loves to hear children pray. He never disregards real prayer, even the cry of a child. He compares true prayer to incense, which is precious and fragrant. And what is so precious to Him He will not refuse to accept or forget to answer.

Another quality of the fir-tree is *durability*. The trees themselves live to a great age; and the wood will last for a very long time. You will remember that the wood of the cedar and the fir were much used in the building of Solomon's temple, because of their fragrance and durability. And when the temple was rebuilt, the same kinds of wood were used, as you read in the book of Ezra.

And just so the good parts of character will *wear better* than evil principles. The wicked shall not live out half their days; but the fear of the Lord prolongeth life. It is the tendency of sin to shorten natural life. You cannot be too particular in your youth to avoid all in-

temperance, insobriety, and evil habits, and to shun as you would shun serpents those who would tempt you astray. Temperance, soberness, and chastity, conduce to a life of health and vigour, and always bring their own reward in this life.

If you wished to build a boat, you would not choose soft or rotten wood, but the best and the most durable you could procure. And in building *character*, choose those principles which will *endure*, and which will stand you in good stead in the voyage of life. Truth will stand longer than falsehood. Diligence will be richer at harvest-time than idleness. Perseverance will have reached the goal while the feeble resolve fails in the middle of the course. Stability will avail in the long-run above even high ability.

Aim, then, as you enter the world, at securing the best principles. Good housekeepers sometimes say, 'The best is the cheapest in the end.' And this is very true of character. A little expense of prompt resolve and diligent labour in youth will secure a harvest of success in due time. That which is easily obtained is not generally so valuable or so durable as that which is acquired by quiet, painstaking plodding.

John Brown, the good Scotch minister, who wrote the valuable Commentary on the Bible, began life as a shepherd boy. While tending his cattle up on the bleak hills, he conceived the idea of learning Latin and Greek, seeing how useful they might be to him in after life. He procured a few old books, and began to learn ; and in due time made great progress in his studies.

He then desired to become possessed of a Greek New Testament, and with this desire saved what little he could spare out of his wages until he thought he had enough to buy one. One day the poor shepherd lad walked to Edinburgh, found a bookseller's shop, and went in. He asked to be supplied with a Greek New Testament. 'What are *you* going to do with a Greek Testament?' asked the bookseller. 'Read it,' was the short, prompt reply. 'Read it!' exclaimed the bookseller, with a smile ; 'if ye'll read it ye may have it for nothing.' Taking the treasure into his hands, he quietly read off a few verses, and gave the translation ; on which he was allowed to carry off his prize in triumph.

By following this pathway of industrious study, Mr. Brown attained a good degree of useful knowledge. The grace of God sancti-

fied his learning, so that he became a useful man ; and his writings are prized to this day. They wear well, for they cost much labour and pains. Hard, real, and continuous work is the only royal road to enduring success.

And, to take the highest ground of all, the grace of God in the heart is of an *enduring* nature. It cannot die. It is a living principle, and must endure ; for what God does is done for ever. Like the fir-tree, it lives through many a winter, and at the return of spring puts forth its new leaves. Like the fir-tree, it grows upright, and ever aspires heavenward, and points to God. It has to battle hard here against sin, but it will finally overcome ; and the end of all the Christian's labour, and toil, and conflict will be everlasting life.

May it be your happy lot, dear little ones, and mine, to be found at last in Christ, and to hear His glorious voice welcome us to His home in heaven, to dwell with Him for ever.

' How vain are all things here below !  
 How false and yet how fair !  
 Each pleasure has its poison too,  
 And every sweet a snare.

The brightest things below the sky  
 Give but a flattering light ;  
 We should suspect some danger nigh,  
 Where we possess delight.

64      THE THORN AND THE FIR-TREE.

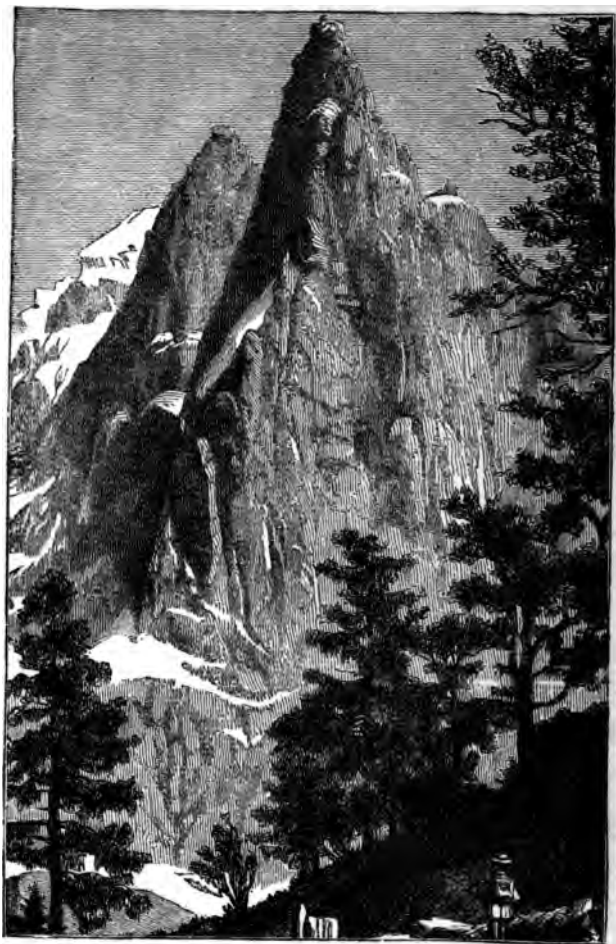
Our joys may hide a specious snare,  
Set for our heedless feet ;  
The rose a piercing thorn may wear,  
A sting protect the sweet.

But they who God's sweet mercy know,  
And live beneath His love,  
Shall have their needs supplied below,  
And praise their God above.'









THE NEEDLES OF MONT BLANC.



## THE GREAT BUILDER.



'For every house is builded by some man ; but He that built all things is God.'—HEB. iii. 4.

**I**F you were to examine a piece of machinery, dear children, you could not fail to notice that each portion of it has its own part to perform, and that all the portions working together are intended to produce a certain end. In other words, the maker of the machine had a special *design* in making it ; and each wheel, and each connecting part, has its own position and power given to it to enable it to fulfil that design.

This watch I have in my hand did not produce itself. It had a *maker*, who adapted every part of it to one purpose, that purpose being to indicate time.

It is the same with buildings as with watches. Each building had a maker, who is

called the builder ; and he had the plan of the architect to guide him in his work.

Some days ago, when on my way to a happy meeting of teachers and scholars, I had to cross



the Thames by a bridge which was being made wider. As the train moved slowly over it, the various parts of the uncompleted half were visible, and the design of the architect was

quite plain. The piers of the arches had been built upon the bed of the river, and it had been necessary to secure a very firm foundation for them. The iron girders, which rested upon the brickwork, were of a form and bulk to bear a heavy weight, and the strain and vibration of passing trains.

On arriving at a quiet village in Kent, I saw men at work on a high scaffold, rebuilding the steeple of a church. A little further on was a lovely garden, containing rows and beds of beautiful flowers. The flowers were arranged to produce a certain effect, the shapes, the colours, and the kinds of the flowers were blended so as to weave a pleasing harmony. When the gardener sowed the seeds, and bedded the young plants, he had the result of his work clearly traced in his mind.

You now see what I mean by *design*. Things do not come by chance. There must be a First Cause to every result, working by fixed rules, and aiming to produce a definite end. 'Every house is builded by some man; but He that built all things is God.' This is how the Bible tells us that there cannot be an effect without a cause, and that the First Cause of all things is the great and good Almighty God.

You remember what is the first building named in Scripture,—the ark of Noah. The wickedness of man was so great that God said He would destroy the creatures He had made. But He spared Noah and his family, and secured a new race of animals for the earth, by means of an ark of wood which He instructed Noah to prepare. We read in the Epistle to the Hebrews that Noah, warned by God, and moved with fear, by faith prepared an ark to the saving of his house.

The next great building named in the Bible was of another kind. The first was ordered by the Lord, the second was built in open denial of God. This building is called the Tower of Babel. The builders wanted to erect a tower so high that it should reach to heaven, and at the same time to make themselves a great name. They made bricks for their work instead of using stone, and prepared slime instead of mortar.

We also read of builders in bondage, and under cruel oppression. The children of Israel in Egypt were made to labour hard under their cruel taskmasters; and we read of them that they built treasure-cities for Pharaoh, named Pithom and Raamses. The ancient Egyptians were noted for their

wonderful buildings and for their sculpture, besides their excellence in other arts and sciences. The Pyramids, which they built in very early ages, are standing now as monuments of their skill.

But it is not necessary to name all the great buildings of Scripture, as you have read about them so often. You will easily remember the tabernacle in the wilderness, the temple of Solomon, the walls and other wonders of Babylon, the great city Nineveh, the second temple at Jerusalem, the temple of Diana at Ephesus, and many others.

All these great works had builders, and all of them either have perished, or will perish. The earth itself, which God made by His word and power, will decay and perish; but the Word of God shall endure for ever.

Now you will be prepared to be told that you yourselves are builders. 'Every house is built by some man;' and the structure you have each to erect is your own character. You have to pass through the world, and during your childhood and youth you will lay the foundation on which your future course will be built. It is therefore of the greatest importance that you should have a firm foundation, made of the best materials, on

which to erect a character for sterling honour, uprightness, industry, and worth.

You have read in history of many kings who have been called '*The Great.*' But we cannot say that all such were really great. We cannot look upon Herod the Great as a man possessing any real greatness. Alexander was called the Great, because of his daring deeds in war; but he descended to the lowest depth of littleness when he dragged the dead body of his brave enemy twice round the city walls. Others have been called great who did very little to earn the distinction.

But there are cases in which the title is merited. After the lapse of a thousand years, we feel the influence of a good king who reigned in England, whose name was Alfred. I name him to show you the importance of beginning well. In the early years of his life he longed to learn, to improve his mind. That was the *foundation*. When he became king, his great aim was to improve his people. That was the *building*. People thought more of war in those days than of learning; and Alfred found the pathway a very rough one. He tells us that 'when he had the age, the permission, and the ability to learn, he could find no masters.'

This did not keep him from trying; it rather determined him to persevere. And perseverance is always the way to success, though a hundred failures come first. Alfred became a wise and a good king; and we are glad to call him Alfred *the Great*.

I will now name to you one or two good and durable *stones*, suitable for the foundation of character. They will not crumble or decay, so long as the building itself stands. Only remember what your teachers are so constantly and so kindly pointing out to you,—the difference between what is admirable and useful for this life, and that which is saving, and relates to eternity.

One famous foundation-stone is *Truthfulness*. Let this sound stone be well laid, and whatever is built upon it will stand firm. But if you carelessly throw rotten materials into your character, that is, if you are not particular about speaking the exact truth, honestly and always, depend upon it the building will be a ruinous failure. A few weeks ago a shop that was being built in the north-west of London had to be taken down, just because some imperfectly made bricks and inferior materials had been used. And thus, if you in your early days use the crumbling bricks



of *falsehood* for a foundation, instead of the firm stones of *truth*, it is plain the building you rear will not endure.

How many ruinous heaps have been made by lying! Oh, how very sad in its results is the first departure from plain truth! Many a man, many a child, has involved himself and others in deep disgrace by sacrifice of truth. The first lie has often been the first step to prison or the grave. Remember that, in the building of character, you can never undo what is done. You cannot recall a falsehood, though you may in after days be filled with bitter grief on account of it. You may repair the mischief it has done to others, but the pain of it will linger in your memories.

Lay, then, the square polished stone of truth at the very bottom of your character. If you want the building to endure, remember that 'the lip of truth shall be established for ever; but a lying tongue is *but for a moment*.' Truth will stand when falsehood fails. David prays, 'Remove from me the way of lying. I have chosen the way of truth.' His son tells us that the Lord hates a lying tongue; and that 'he that speaketh lies shall perish.'

When this stone is well laid, add to it the stone *Diligence*. Habits of industry acquired

in youth become natural in later days, and lead to promotion and success. There is much said in the Word of God in favour of this element of character. 'Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.' He shall shine, and not remain in obscurity. Joseph, though sold into Egypt, was possessed of this principle, and it secured his promotion both in Potiphar's house and in the king's prison. And when he was ruler of Egypt, Pharaoh recognised his diligence and rewarded it. When Jacob and his sons were allowed to dwell in the land of Goshen, Pharaoh said to Joseph, 'If thou knowest any men of activity among them, then make them rulers over my cattle.'

This stone is a support to many others, and will bear their weight; and the crown will be success. Many fail to attain anything good in this world by using a brick of idleness instead of this stone of industry. They either indulge positive laziness, or fancy something will some day 'turn up' to make them rich without hard work. But the sure way to 'turn up' success is to pursue it in the only proper way, by painstaking diligence and perseverance. It is by working, not by

dreaming, that any good is achieved. Labour is the old and beaten road to success.

There was much practical wisdom in the quaint remark of Mr. Leese, a Manchester merchant, to the late Sir Thomas Potter. 'I tell thee what, friend Tom, I wouldn't give thee sixpence for all thou knows, and I'll sell thee all I know for sixpence. The fact is, as your own experience has proved, that if a man wants to get on in Manchester there's nothing for it but downright hard work, and sticking to it.'

This is true in every town and in every age. The boy who wants to own a shop must first learn to sweep its floor. Labour, real plodding labour, is the only secret of success.

When a German farmer was on his death-bed, he called his sons to him, and said, 'Boys, there is a treasure buried on the farm.' 'In which field?' they all eagerly asked. '*Dig for it,*' said the old man, and died. The sons began to dig in the fields, and soon discovered their father's meaning; for in the fertility of the soil and in the waving harvests of golden grain they found the treasure he had spoken of.

We may again read to you from the Word of God. 'He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.' 'The hand of the diligent shall

bear rule; but the slothful shall be under tribute.' 'The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat.' 'The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.'

You have already been told of the importance of a good foundation to the railway bridge. Of equal or greater importance is a good bottom to a lighthouse. The lighthouse has to stand through winter and summer, to bear the tempest and the storm, and to endure the force of wind and wave. You have read of the Eddystone Lighthouse, with its wonderful history. But there is a lighthouse off the Cornish coast, which is less known, and which too is a triumph of perseverance and energy.

The Bishop Lighthouse, as it is called, is the most exposed building on the face of the globe. It has to bear the force of the Atlantic Ocean, which breaks upon it, as Maury says, in waves 'three thousand miles long.' It was commenced in 1851, but its first warning, cheering light did not flash from its lantern until 1858. 'It took three years,' so we are informed by Sir J. N. Douglas, the engineer, 'to lay the foundation-stone, which is one foot below low water at

spring-tides. I could not get any man to go into the foundation-hole, unless I entered it myself. When the seas came in, the water went twenty feet over our heads, for, perhaps, three seas. We held on by bars, and were sometimes nearly exhausted.'

Had not these builders persevered, the lighthouse would never have sent its welcome rays across the heaving waves. And if you have not this foundation-stone of diligence well laid upon truthfulness in your character, you will not be able to stand firm in storms, or to give a kindly smile to others in their needs and dangers.

I remember an incident of my school days which taught me the value of a good beginning. A difficult sum was given, the working of which required many rows of figures, reaching to the bottom of the slate. When the slates were taken up to the master, it was found that two boys had made a mistake; and one of them, on going through the sum again, found his mistake in the very first line. He began to correct it, but found that the error had multiplied itself in every following line, and that it would be easier to work the whole sum again than to correct it line by line.

That was not a wasted half-hour, for he has remembered the lesson for many years.

The second part of our verse tells us that 'He who made all things is God.'

The wide earth, with its green fields, its leafy woods, its lofty mountains, its blue lakes, and its thousand wonders and beauties, was made by God, and by Him pronounced to be very good as it came from His hands. He was the Designer, the Architect, the Builder, of this mighty earth of ours, whereon we dwell. He says, 'I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by Myself.'

His work reflects His glory, His skill, and His wisdom in every part of it. You who have observing eyes may see this every day. Can you tell *why* the grass is green and the sky blue? Try to fancy what the effect would be of red grass, or of a yellow sky. Everything we see is adapted to our sight; and all our senses are adapted to the purposes for which they are given to us.

The same may be said of all God's creatures. The Arctic bear is capable of living in a cold climate, where the tiger would die. The beautiful birds are designed to fly through the air. Their bones are made of a light material,

and are so shaped as to make it easy for them to fly. Each part of God's boundless creation shows that He had a *plan* by which to work.

The great mountains and the smiling hills, with all their hidden treasures, were made by God. 'Who by His strength setteth fast the mountains, being girded with power.' This was the work of Him who was God *before* the mountains were brought forth. 'Who hath weighed the mountains in scales, and the hills in a balance?' It is the great God.

The charming valleys, with their treasures of grass, and flowers, and corn, tell us of His goodness to His creatures. 'Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with Thy goodness, and Thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.'

The winding streams and broader rivers add beauty and give fertility to the earth. On every hand we see proofs of our Maker's goodness and kindness to us. It was part of

His plan that His gifts should serve to make us happy. 'Thou visitest the earth, and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided for it.'

The broad deep sea was made by God. 'Thou hast made the seas, and all that is therein.' 'He gathereth the waters of the sea together as a heap; He layeth up the depth in storehouses.' It is full of the wonders of His hand. Do you know why it is made salt? Think. The salt of the sea keeps it pure, and helps to keep the earth healthful. The fishes are adapted to live and to swim in its salt water.

God has made water to be heavier than air, so that vessels can float upon its surface. And yet God has made water capable of passing through the air in the form of vapour, so that it may fall back again from the clouds to the earth in the form of rain. If water had not this quality, your clothes could not be dried after being washed, nor should we have the rain to fall upon our fields and gardens. 'When He uttereth His voice, there is a multitude of waters in the heavens; and He causeth the vapours to ascend from



the ends of the earth. He maketh lightnings with rain, and bringeth forth the wind out of His treasures.' 'The clouds drop down the dew.'

The glorious heavens, with their hosts of glittering stars, were built by God. 'By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.'

If you were to go out on a bright night, and look upwards, you would see more stars than you could count. God has placed them in their positions in the heavens, and His power upholds them year by year, and century after century. They are silent witnesses of His great and glorious power. 'The heavens declare the glory of God, and the firmament sheweth His handiwork.' And He asks us to look at these wonderful works of His: 'Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number. He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.'

The writer of the 147th Psalm, which some of you have learned, says, 'He telleth the number of the stars; He calleth

them all by their names. Great is our Lord, and of great power; His understanding is infinite.'

And yet this great God, who laid the foundations of the earth, and made the stars, stoops with delight to listen to little children who pray to Him, and who desire to know His grace and love. In another psalm we read, 'The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God, who dwelleth on high, who humbleth Himself to behold the things that are in heaven and in the earth!' Our kind Queen has often visited the humble cottages of the poor, and has spoken many a kind word at the hearth and bedside of the afflicted. This condescension endears her to her subjects; and the infinite condescension of the great God makes many a poor sinner's heart to overflow with the love and gratitude which his lips could never fully express.

After what has been said about the wonderful works of God in creation, you will see a beauty in another passage from His Word. 'He hath made the earth by His *power*, He hath established the world by His *wisdom*, and hath stretched out the heavens by His

*discretion.*' You will particularly notice the three things named of God as the Great Builder of all things,—power, wisdom, and discretion. And you will be able, if you notice the works of God, and compare them with His Word, to see how power, and wisdom, and discretion are stamped upon His vast creation. When a clever painter has made a grand picture, he writes his name at the bottom of it, so that men may know who was the author. Writers of books have their names put upon the title-pages. And so God has plainly written His power and His wisdom upon all His works. You cannot take up a little flower, and look at it for a few minutes, without seeing the mark of its Maker's hands. You could not examine the wing of a fly without feeling quite sure that God made it. And if you get a microscope to help you, the more closely you look at God's works, the more perfect they appear, and the more they fill you with admiration and wonder.

It is not so with the works of man, though man is possessed of great skill. If you were to look at the point of the finest needle through a magnifying glass, you would find the point uneven. The finest muslin appears

coarse and irregular, like sackcloth. But the highest power of the best microscope cannot find any imperfection in the structure or the finish of the works of God. The hair on the stalk of a daisy, the gorgeous feathers on the wing of a butterfly, or the fine network in the leaf of a nettle, would give you pleasing proofs of the perfection of God's works.

Skilful and wonderful as are the works of men, they are equalled, and in many cases excelled, by the animals. Most of you have seen a bird's nest. Can you ever look at one without admiration of the little builder's skill? I cannot. Some of you have seen the interior of a wasp's nest, with its terrace-like arrangement of cells. Then there are curious nests made by other animals who choose not only suitable materials, but the best locality in which to build; all of them guided by the faculty with which their Creator has endowed them. The poet may well inquire,—

' Who taught the natives of the field and wood  
To shun their poison, and to choose their food?  
Prescient, the tides and tempests to withstand,  
Build on the wave, or arch beneath the sand? '

Our answer must be—God; the great Being

in whom we live, and move, and have our being, all whose works are full of beauty.

There are many other *builders* we would name. In a certain sense, the snail builds his own house, for it is formed of the slime he possesses, and it is coloured from glands given him for the purpose. He carries his house about with him, for it is not heavy. But it is weather-proof; and when winter comes, he stretches five or six curtains across the entrance to his shell, tucks himself in, and settles down to a long sleep.

You know the kind of house the spider builds. Even a cobweb is full of wonders and beauties. Its structure is indeed beautiful, so regularly are the lines laid, and so true. Each of the cords, though finer than the finest silk, is strong enough to bear a considerable weight, for it is composed of a large number of strands spun together. I said, too, that a cobweb is full of beauty. This you may prove, without a microscope, by standing where a spider's web hangs between you and the sunlight. When the rays of the sun fall upon the skilful work of the spider, the web shines and glitters, and reflects all the colours of the rainbow.

You may be quite sure that the more

attentively you examine the works of God, the more deeply you will be convinced of His power and wisdom, and the more clearly you will be assured that He has a plan by which to work.

God has also a *design* in His dealings with men in providence. Can you tell the name of a king who could not sleep on a particular night, and what was the cause of his sleeplessness? It was the Persian monarch Ahasuerus; and we do not know of any cause to keep him awake on that night other than the purpose of God. Nor can we give any other reason why the book of records should be brought to be read to him, nor why the reader should *happen* to read about Mordecai. But it was entirely owing to this singular chain of circumstances that the wicked designs of Haman were frustrated, and that the Jews were preserved from ruin and death. But God knew the end from the beginning, and caused the circumstances to combine to fulfil the plan He had designed. He was the Architect; His purpose was the plan; and the circumstances were like the builders who have to work in accordance with the plan of the architect.

God is very careful to watch over His people when they are in danger, and cry for

help. You have heard or read of those godly men in Scotland called Covenanters, and of the marvellous way in which the Lord often appeared for them when in peculiar dangers.

One of them, John Paterson, of Penyvenie, was once preaching in a secluded glen, and was surprised by soldiers. His friends escaped, and his enemies singled him out for pursuit. He took to the ridge above Longstone Moor, thus causing the soldiers to cross a bog, by which means he got a good start. What followed must be given in Mr. Paterson's own words.

‘As I sought and prayed the Lord to hide me under the shadow of His wings, I came on a deep mossy furrow running across the bog. I lay down in the rushes, and the bents closed over me, hiding me from view. And once again, as often before, I was made to know the joy there is in feeling that we are in our Father's hands, and that He is with us and careth for us. But even while rejoicing in the safety I had found, I heard a sound that struck upon my heart like a death-knell. It was the baying of dogs, hot and keen on the scent of their prey. I knew that from them there was no escape; no hole, however dark, no furrow, however deep, could hide me from

them. "O Lord," I cried, "I am still in Thy hands. Even yet canst Thou save me, if it so please Thee; but if it be Thy will that they should take my life, keep my soul fast resting on Thee, and let me meet death without fear, and without sin." How sweet it is thus to cast oneself upon the Lord in the hour of danger! How calmly and peacefully the soul lies still in His everlasting arms! I heard the bark of the dogs come nearer. I raised my head a little, and looked through the rushes, and could see them not very many yards off, their heads down, their noses scenting out my very footsteps, and they coming straight and sure to their prey. Again I cried to the Lord: "Into Thy hands I commend my spirit!" I was preparing to rise, that I might save myself at least from being torn by the dogs, when suddenly there was a whirr among the long grass at my head, and close past my face, like a flash of lightning, darted a fox, frightened from his lair by the near approach of the dogs. With a loud yelp, the hounds turned from my track to rush after him; and the soldiers, too, in the eagerness of this unexpected chase, forgot the poor Covenantanter whom they had been hunting. Fox, dogs, horses, and men dashed over the



moor in wild excitement, and I was left to give praise and thanks to the Lord, who had again spread over me the shadow of His wings, and had again delivered me in safety from the hands of my enemies.

‘When they were fairly out of sight, I rose to go home. I passed round about the hill, walked up the burn [stream] to throw the hounds off my scent, and reached this sweet resting-place in safety, to find my dear wife waiting for me in sore anxiety and fear, and ready to join with me in wondering praises to the Lord, who had watched over His unworthy servant, and kept him as the apple of His eye.’

Then there are God’s works of grace and redemption, which are represented by building in the Word of God. You may think this the least interesting part of the subject; but if God were to show you that He is building a wonderful building of grace, and give you a desire to share in its glory, you would want to know a great deal about it.

God’s building of mercy, He tells us, is His Church, composed of those who love and fear His Name, whom He calls living stones. Now you see what I had in view when I wished you to notice that the Babel builders

used *brick instead of stone*, when they wanted to reach heaven by their tower, and to make themselves a name. God builds with stones. And He gets Himself a name by this building, because the stones cannot put themselves into it. He puts each stone into its place, and fastens it there by mercy.

All the stones God uses were by nature in the quarry of sin. All are alike by nature sinners, and by nature all are children of wrath. But just as a builder goes to a quarry, and selects stones for his work, so God goes to the quarry of nature, and hews out stones with which to build His building. Some of us could tell you what sharp and cutting work it was when God came in this way to us. But, though the work was painful, we do not want to go back to our old condition. No; we can look to the rock whence we were hewn, and to the hole of the pit out of which we were digged, and thank God that He hewed us and squared us, and made us a part of His great building of mercy.

The Corner-stone of this building is the Lord Jesus Christ. He is called 'a living stone, chosen of God, and precious.' And this foundation was laid by God Himself, so that it can never be moved. It would be very diffi-

cult to destroy a fortress firmly built upon a solid rock. It would be impossible to dig away the Alps or the Himalayas, and to convey them to the sea. But it would be more impossible to move or shake the Church of God. He says that all the powers of earth and all the powers of hell shall never prevail against it, because it is built upon Christ. 'Upon this Rock I will build My Church : and the gates of hell shall not prevail against it.'

Many kings and men of power have tried to shake this building. Herod tried to do so. The Roman emperors declared that they would destroy the very name of Christ and Christian. In the days of persecution in our own land, many living stones were tried by fire, but the life of God could never be touched. And the Church of God still stands, and it will stand for ever.

One of the Psalms begins by saying, 'Except the Lord build the house, they labour in vain that build it.' And we may truly say that when the Lord builds a house, all men would labour in vain to shake it.

It is very blessed when men are built upon this Corner-stone. It is all *death* in the quarry ; but every stone in God's building has

*life.* 'Ye also, as lively stones, are built up a spiritual house.' And it is very blessed when young persons are brought to the building, and cemented to Christ and to His people by love and grace. It is then true to say to them, 'Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit.'

Sometimes stones require a great deal of polishing after they are hewn out of the rocky mass. David prays, 'That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.' And this is our prayer for you, very often.

Now can you tell me of a building which will surpass in glory and magnificence all the buildings that have ever been created upon the earth? It is the city of God, the heavenly Jerusalem, which was seen in

prophetic vision by John in the Isle of Patmos. You read about it in the Book of Revelation.

The Bible begins by telling us how God made heaven and earth, and all the things we see; and it closes by telling us of the glorious city which He has built for His own residence, and to be the abode of His people for ever. In this house there are many mansions. Its Builder and Maker is God.

It will be *home*,—a home of love and joy to all eternity. No sorrow will ever enter it. There will be no thorns, no sin, no grief, no curse, no separation, no darkness. What a glorious place will this home be!

What a *large* place it will be! How many millions of ransomed sinners have been taken from the earth since God made it, to inhabit that bright abode! Some that we have known and loved are now there; and we hope that many we now love will be there. But though heaven is so large, there will not be room for one who lives and dies in his sins. Only those who are brought by grace in this life to hate sin, to repent of it, and to forsake it, will have a place in that sinless home.

I trust that many of you will be amongst

the favoured and happy number of those who will get to heaven. God has built a heaven for His people; He has also built a hell for the wicked. And when the Lord Jesus Christ shall come to take His ransomed people home, He will separate the sheep from the goats, the righteous from the wicked. There will be at last only two classes of persons.

He will say to them upon His right hand, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'

And He will then say to those on His left hand, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.'

'And these shall go away into everlasting punishment; but the righteous into life eternal.'

'Jehovah's works Jehovah praise,  
They all His glory sing;  
With His great name, rocks, hills, and seas  
And heaven's high arches ring.

His hand, how wide it spreads the sky;  
How glorious to behold!  
Tinged with a blue of heavenly dye,  
And starred with sparkling gold.

His glories blaze all nature round,  
And strike the gazing sight,  
'Thro' skies, and seas, and solid ground,  
With terror and delight.

Infinite strength and equal skill  
Shine through the worlds abroad ;  
Our souls with vast amazement fill,  
And speak the builder—God !'









**REMEMBER NOW THY CREATOR.**



## REMEMBER NOW THY CREATOR.

— o —

‘Remember now thy Creator in the days of thy youth.’

**W**HEN last I had the pleasure of your attention we talked of God as the Great Builder of all things,—of the earth, the sea, the sky, and of all that is in them. We want now to come nearer home, and to speak of Him as *your* Creator, and of His claims upon you as such.

He who built the earth made it to be inhabited. You and I are inhabitants of the earth. We partake of the gifts which our Creator bestows so richly upon us, and share

the blessings He scatters for our use and benefit.

The word of truth informs us that man was created in the image of God. The inspired account of our creation is given us in these words: 'And God said, Let us make man in our image, after our likeness. So God created man in His own image, in the image of God created He him.'

When the *body* of Adam was made, it wanted a *tenant*. So we are told in the second chapter of Genesis, that 'the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.' This truth is repeated by Elihu in the Book of Job. 'The Spirit of God hath made me, and the breath of the Almighty hath given me life.' This is a statement for you to *remember*.

In his happy unfallen state, man was capable of communion with God as his Creator, for sin had not stepped in to place a distance between man and God. But when sin entered the world, and death by sin, man lost his Maker's image; and now his nature is corrupt at the very root.

But though man is thus so debased and ruined by sin, his body plainly declares that it is

the work of God; and my aim this afternoon is to help you to remember your Creator by referring to what He has created.

The royal Psalmist said, 'Thy hands have made me and fashioned me.' This referred to his body, his mind, and his spirit. And he added, 'Give me understanding, that I may learn Thy commandments.'

In every part of your bodies you may see the truth of David's words. God's imprint is plainly stamped upon these frail bodies of ours, which are so full of wonders.

If you for only a little while consider your earthly house, you cannot fail to see who made it. Place your finger upon your wrist, and you will feel the pulsations of the life-stream as it bounds through your veins. This goes on by day and by night, and never ceases till death. The cessation of it would, in fact, be death. Have you ever seen a little child lying dead? He was quite cold, for the life was gone; there was no breath, and the blood had ceased to flow.

Every twenty-four hours there are about *one hundred thousand* of these pulsations of the heart. And at each pulsation one ounce of blood is propelled through the heart. By means of channels which are adapted to that

end, the blood is circulated through every part of the body, and returned again to the heart, maintaining our vital warmth as it flows.

Consider, again, how many bones you have, —nearly three hundred,—and what their uses are. If you had no bones, you could not stand upright, nor walk about. They are of the right shape, and the proportionate size. They are made of a hard and firm substance, that they may not easily break; and yet they are capable of growth, so that they grow with your growth, and unite again if by any accident they should be broken.

These bones are the framework of the human tabernacle. In this it resembles a tent. Job said, ‘Thine hands have made me and fashioned me together round about. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.’ The bones, then, are the frame, and the flesh and the skin are the clothing.

The sinews and muscles are the cords which enable us to move the various parts of our bodies. They work so simply and easily, when we are in health, that no pain is given us by them. Every time you lift a book, you put in motion a very large number of these strings; and indeed, each time you open or

close your eyes, you do the same. There are a great many of them in your faces, for without them you could not express your gladness by laughing, or your sorrow by crying. So you see these little cords are able to brighten or to becloud your countenances. When I see children pouting, or looking very disagreeable, I think, Ah! those strings are being pulled the wrong way. They are sure to tell us when you are indulging anger, or selfishness, or naughty tempers, just as truly as the hands of a clock tell us the time.

The skin is the outer covering of all. And it is to be feared, that some little children do not *remember* their skin so much as would be wise and well for them. This outer wrapper of our body is full of very fine tubes, millions of them, through which the perspiration flows. When these tubes are kept clean, the body is healthy; but when they are choked with dirt, disease follows. How necessary, then, it is to keep the skin clean.

I knew a little boy who was found one day by his mother energetically applying soap and water to his hands. His mother asked him why he was so long about it. He replied that he wanted to have clean hands and to grow strong; for he had been reading in the Bible,

—‘He that hath clean hands shall be stronger and stronger.’ His mother smiled, as you now smile; but he was quite right, although the Word of God was conveying truth by means of a figure. It is indeed a truth that cleanliness of body is the way to good health and strength, and that dirty habits bring disease and weakness. But that little boy has learned since then that purity of heart is intended in God’s Book, and that the work of redemption by Jesus Christ opens the way of sanctification to the believer. It is also quite true that rectitude of character begets strength. If your hands are clean of evil habits, corrupt actions, and bad manners, you will be able to look men in the face, and will thus have a strength which otherwise you would not have.

There is another wonderful provision, besides the muscles, which God has made in your bodies to enable each part to do its duty. I mean the joints. The joints of your knees enable the knees to bend forward, but not backward. The elbow-joints make your arms to bend inward, but not outward. But the pivot on which your head moves enables you to lift it backward and forward, and to turn it to either side. Do you not see here a

beautiful and useful contrivance of your great Creator ?

If your hands are quite clean, hold them up to look at them. Each hand has five fingers, each of a different length from its neighbour. Would they be so useful to you if all were of one length ? Try to think how you would write, or work, if your fingers were all of the same length.

You may easily notice, too, that the nerves are very sensitive at the tips of your fingers, much more so than in other parts of the body. Where the sense of touch is required to be quick and accurate, there it is provided, without any foresight of ours.

And why has God furnished your fingers with nails ? Our fingers would be far less useful without them. And the nails are capable of continual growth, so that an injury may be speedily repaired. What wonders of our Creator we hold in our hands !

Those bright sparkling eyes of yours, too, reflect His wisdom. They are provided with lids and brows to keep away dust when you are awake, and with curtains to shut out the world when you wish to sleep. And the power of vision is marvellously adjusted by a skilful arrangement, so that the sight may



not be confused by turning from a distant object to an object close to us. Were not this the case, every movement of the eye would impair the sight.

And the same skill and wise foresight may be seen displayed in every part of our bodies. Has not then your Creator a right to ask you to remember Him in the days of your youth? He gives you many proofs of His constant mindfulness of you as His creatures. He has given you a body exactly suited to fulfil all that is required of you in this world, and has fitted it with everything to make your life happy and useful. He feeds and clothes it every day, and enables it every night to renew its spent powers by sweet refreshing sleep. All that God could do to make us happy He has done; though sin, alas! has stepped in to mar that which God made perfect.

Surely, then, it is very right and reasonable that you should *remember* your Creator, not only by admiration of His goodness, but by gratitude for every good gift you enjoy, and by endeavouring to make a right use of all the powers of your body and all the faculties of your mind.

Those bodies which our Creator has made must one day die and be buried in the ground.

They are subject to death because of our subjection to sin. Perhaps you do not quite understand the lines,—

‘ The moment when our lives begin  
We all begin to die.’

Well, it may be made plain to you by an easy figure. If you were crossing the ocean in a steamer, you would walk about the deck by day, and would go to sleep at night. But you would be carried over the water, asleep and awake, without any effort of your own. For many days no land would be in sight; and yet each moment would bring you nearer to the end of your voyage.

It is just so with our brief life. We breathe, eat, work, sleep; and each moment brings us nearer to the last. The leaves which in spring are so tender and green, which wave in the sunlight of summer, and which turn golden and brown in autumn, must at last fade and fall to the earth. Our bodies, so full of buoyant health in youth, expend their energy in the labours of manhood, and soon begin to turn downward to the tomb. Dust we are, and unto dust we shall return.

But they will all rise again, and then our souls, which were parted from our bodies by

death, will re-enter them, and will inhabit them for ever.

Now it is time to talk about the *tenants* of these wonderful houses. I want to make this very plain to you.



IN THE WOOD.

When a little boy named Clement went with his father through Burley Wood, he saw many pleasing things. He is a London child,

and has not often seen the country. He found the wood full of wonders. The flowers pleased him, the trees, the birds, the squirrels. He was delighted to see the pretty wild rabbits popping in and out of their holes.

After he had seen many objects, his father beckoned him to a tree full of nuts, which were getting ripe. He had not seen nuts growing before. He examined a bunch of nuts, and found that inside the outer husk was a round, hard shell, and that the hard shell contained a kernel. He could not tell his father *how* the kernel came to be inside the shell, for there was no door through which it could have entered, nor was there a window through which any sunshine could have found its way.

The truth was, although his father could not explain or even understand it, that the kernel grew with the shell. It is different in substance, yet belongs to the same tree. It is a separate thing, yet it is only one part of the nut. The shell and the kernel together make one nut.

It is just so with yourselves. You have a shell containing a kernel. They both grow together; yet the kernel has an existence of its own, and is capable of living apart from

the shell. It lives within the shell, and is of far more value than the shell. You perceive my meaning; your body is the shell, your soul is the kernel which inhabits it. I cannot tell you what the soul is; but we know by the Word of God that it is immortal in its nature, and that it will live for ever.

What vast powers the soul possesses! The bodies of men may be bound or burned; but the thinking part of man cannot be bound or destroyed. Thus the Lord tells His disciples not to fear those rulers who might injure the body, but had no power whatever over the soul. The body contains the soul, but cannot confine it. It is true that our faculties are chained down by sin; but no man can chain the immortal soul of another.

One of the powers of the mind we speak of as the *Will*. This gives force and energy to the character, and enables us to overcome difficulties. When God created the will, it was in harmony with *His* will. But when temptation came before it, it yielded to the tempter, and became ever afterwards subject to sin.

How very early in life we show that our will is enslaved to sin. I have heard very little children say '*I will*,' or '*I will not*,' when

stubbornly acting contrary to the wishes of their parents or friends. This is very naughty, and kind parents feel it necessary to check every early tendency to self-will, knowing the sad results that will follow if it is allowed to grow.

I have read of a wise and kind father who on one occasion felt this necessity with regard to his son. That father was the late Prince Albert; the son was the Prince of Wales.

When the prince was a little boy, having just such a heart as all boys have, he once showed his self-will in a very naughty way. He was at his lessons one day, and Miss Hillyard, his governess, seeing the prince inattentive to his studies, said, 'Your Royal Highness is not minding your business; will you be pleased to look at your book, and learn your lesson?' His Royal Highness replied that he should not. 'Then,' said the governess, 'I shall put you in the corner.' His Royal Highness again said that he should not learn his lesson, neither should he go into any corner, for he was the Prince of Wales; and, as if to show his authority, he kicked his little foot through a pane of glass.

Surprised at this act of bold defiance, Miss Hillyard, rising from her seat, said, 'Sir, you must learn your lesson; and if you do not, though

you are the Prince of Wales, I shall put you in the corner.' However, the threat was of no avail; the defiance was repeated, and that, too, in the same determined manner as before; his Royal Highness breaking another pane of glass.

Miss Hillyard, seeing her authority thus set at nought, rang the bell, and requested that his Royal Highness Prince Albert might be sent for. Shortly the prince arrived. Having learned the reason why his presence was required, addressing the Prince of Wales, and pointing to a footstool or ottoman, he said, 'You will sit there, sir.'

Prince Albert then went to his own room, and, returning with a Bible in his hand, he said to the naughty prince, 'Now, I want you to listen to what Paul says about people who are under tutors and governors.' Having found the passage in Galatians, he read, 'Now, I say that *the heir, as long as he is a child*, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father.'

When the good Prince Consort had read this, he went on, 'It is quite true that you are the Prince of Wales, and, if you conduct yourself with propriety, may be a great man.

You may be king in the room of your mother. But now you are only a little boy. Though you are the Prince of Wales, you are a child under tutors and governors, who must be obeyed, and who must have those who are placed under them to do as they are bid. Moreover, I have to read to you what Solomon says.' He then found the place in Proverbs where it is written, 'He that loveth his son chasteneth him betimes.'

After this, Prince Albert proceeded to show his love for his child, in the way named by King Solomon. He chastised him, and put him into a corner of the room, saying, 'Now, sir, you will stay there until you have learned your lesson, when Miss Hillyard will give you leave to come out; and remember that you are under tutors and governors, and that they must be obeyed.'

This was a very kind way of trying to subdue an unruly *will*. It was also wise to bring the Word of God to appeal to the prince's *understanding*.

This is another name we give to the mind,—the *Understanding*. With this we learn, know, think, argue, reason, and believe. God has given us a higher degree of this than to the beasts of the field. Some animals indeed



possess in a very high degree a faculty which serves every purpose of their existence, and which increases their value to us; but none of them can think, and reason, and remember, as we can. We have the power not only to think, but also to arrange our thoughts, and to express them in a definite form in words.

This power which we call the understanding was created perfect in man. God caused the whole of the animals to pass before Adam, that he might give them suitable names. But since the fall, our understanding has been beclouded by sin. Men do not care to understand what is clearly revealed to them in the book of nature, and in the Word of God.

We cannot understand anything of the grace of God by nature. To understand Him in this saving way requires a spiritual mind. And this is the truest and highest wisdom,—to know God and to walk in His ways. You may learn a great deal, acquire useful languages, and understand many sciences, and yet never possess a saving knowledge of the grace of God. This we wish you to *remember*.

Sometimes we speak of the mind as the *Conscience*. By this we mean the power to distinguish between what is right and what is wrong.

You have all heard the voice of conscience. What is it that makes you afraid to go into the dark? What is it that causes your heart beat very loudly when you have done wrong? It is conscience. It is like a friendly guide to you. It does not fail to tell you when you have gone into a wrong path. It checks you each time you do what is wrong.

It has so gentle a voice that it may be greatly weakened if you do not pay attention to what it tells you. A young man was once wished by his employer to rise before five each morning during a whole winter, and to do two hours' special work before breakfast. He was provided with an alarum to rouse him at the needed time. He promptly rose for several mornings; but one morning was very cold, and he thought he would go to sleep again for five minutes, and then rise. He did so; and the next morning he wanted to do so again. In a very few days, this second sleep extended to an hour or more; and at length the alarum failed to awake him at all.

So that tender voice within you may be neglected until it is all but silenced. When it has ceased to speak, or nearly so, men are not afraid to do what is wrong.

Conscience is not always right in what it

says. Many things, since man disobeyed his Maker, have warped it. But when God gives a man a new heart, He implants a new, gracious, tender, living principle, which always leads the soul to love what is right, and hate what is wrong. This is called *the fear of God*. It is a good man's conscience. This fear of the Lord is the *beginning* of wisdom ;—that is, the root and principle of all that is good. I hope you will find a great many passages in the Bible which speak of this living power, and of the blessings that are connected with its possession.

As you grow up into life, you will meet with persons who will try to persuade you that your souls are not immortal, and that there will not be any punishment for the wicked. But we who have felt a little of God's declared anger against sin, know that if sin is not blotted out by the blood of Jesus, it must remain upon the conscience for ever. And we also know that the grace of God can forgive sin, and save us from it. And although we cannot of ourselves make you understand these things, yet we desire to place them before you in a warm and earnest way, hoping that God will teach you. We do very earnestly ask you to read the Bible for your-

selves, to see what it says about the soul. We cannot give you a new heart, but we pray for you to One who *can*.

It is God who can give you a new heart. He who created you is also the Author of the *new creation*. Only He who made the soul can save it. You remember David's prayer—'Create in me a clean heart, O God; and renew a right spirit within me'? This is a suitable prayer for any of you who are beginning to feel that you are sinners, and who are longing to enjoy the favour of God.

Our verse commands you to *remember* your Creator. He has the first claim upon your being, with all its powers. He has given you a memory. He does not forget to provide for all your wants. His care for and mindfulness of His creatures is incessant. The sun rises and sets, the seasons of the year come and go, and all the works of creation and providence are maintained with order and regularity. He sends created blessings alike to the evil and the good. You also have greater blessings and advantages than some of your fellow-creatures. God therefore requires your gratitude for His mercies. He who has given you a body which He created, expects you to remember Him by taking proper care of it, and by making a

right use of its powers. He who created your minds requires you to remember Him by making a proper use of all their faculties.

If you carefully read the Book of Proverbs, and the hundred and nineteenth Psalm, you will find the various members of the body, and the manifold powers of the mind, enumerated in this very light, and the duty enjoined upon you, as the creatures of God, to make a good and becoming use of the gifts with which you are endowed. Your little hands were not made to fight with, or to take that which is not your own. Every time people get angry, and fight, they forget, and do not remember their Creator. Your hands were made for labour; and He who made them says, 'The hand of the diligent maketh rich.'

Your lips were made to enable you to speak the truth, and not to help you to utter lying words. Every time you tell a falsehood, you forget, and do not remember, your Creator. He has declared that 'lying lips are abomination to the Lord; but they that deal truly are His delight.' Avoid, then, all false or impure speaking, and remember that God hears every word you utter, and that for every idle word you speak you will have to give account at the day of judgment. How blessed it

is when the tongue that once spoke evil is made to delight to sing the praises of God, and to declare what grace has done for the soul.

Remember, too, that God can see your thoughts. Your active minds are all naked and open to His piercing eye. He knows what you think as well as hears what you say. You cannot get away from His presence, or hide yourselves from His power. It is God who gives you the ability to think, to reason, to reflect, to remember; and He asks you in the days of your youth to employ that ability as creatures should. You are able to think of what God has written in His Word, about Himself and about yourselves; and it is wrong if you do not do so. You are able to reason with regard to His works, and to know that each piece of workmanship must have an Author. You are able to reflect upon the evil of sin, and to ponder what God has written about it. He says, 'He that pursueth evil pursueth it to *his own death*.' 'The wicked shall fall by *his own wickedness*.'

You are able to reflect upon the shortness of life, the certainty of death, and the reality of eternity. And you are able to remember who it is that speaks of these things, and to

commit His words to memory. You are well able to remember what you are taught by your kind teachers and loving parents. We love to see you learning all you can, both at home and at school, and to observe how you store up knowledge day by day; but, dear little ones, whatever you learn, *remember your Creator.*

God has said that those who forget Him shall be punished. He classes unthankful and unthinking people with the worst of sinners; and has written, 'The wicked shall be turned into hell, and all the nations that forget God.'

Those who are taught of God in their youth know that *God remembers.* They possess His fear, which teaches them that God hates sin, and that He must punish it. And this makes them cry, 'Remember, O Lord, Thy tender mercies and Thy loving-kindnesses. Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness' sake, O Lord.'

You remember who it was that prayed to the Lord Jesus when He hung upon the cross. There were two poor thieves crucified with Him, who railed upon Him. One of these the Lord convinced of sin, and caused him to

cry for mercy. How did he pray? 'Lord, *remember me* when Thou comest into Thy kingdom.' And Jesus heard that prayer, and gave the poor thief a kind answer, and took him to heaven.

*When* are you to remember your Creator? 'In the days of your youth. Before the evil days come, or the years draw nigh wherein you will say you have no pleasure in them.' We who have been through many evils and dangers know that it will save you from a thousand snares if you regard what your Bibles say. Even apart from saving grace, it is well for you to remember your Creator, and to attend to what He says. .

But we who love you desire most of all to see you really desirous to know God as a God of grace. Divine teaching in the time of youth is indeed a precious gift. It is good to bear the yoke in your youth.

You have read of many young persons, and some of them your fellow-scholars, who were taught of God, and who died very happy. And you have read in the Bible of some who loved God while young.

Samuel was taught to know God while a very little child, and lived to be a prophet of the Lord.



Josiah, too, the good king, began to fear God in the sixteenth year of his age. 'For in the eighth year of his reign, *while he was yet young*, he began to seek after the God of David his father.'

Timothy was taught from childhood, as you are, to read the Scriptures. His mother and his grandmother loved him, and prayed for him, and sought to bring him under the influence of the truth.

I have read of a little African girl, who was taken to New York, and who was taught to read the Bible. Her mistress was very kind to her, and tried to teach her what God says to little children. One day her kind friend heard her asking God to give her a new heart, and this made her very glad. And the great God, who put this cry into the little girl's heart, answered it while she was very young, and made her rejoice in His great salvation.

I am now getting near the end of my book. But on the last page I want to write a Bible verse, and to ask you to read it, to learn it, to think about it, and to *remember* it. It is this :

'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy

youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment.'

"Remember thy Creator"

In life's young morning—now ;  
Ere sorrow's hand impresses  
Its furrows on thy brow :  
While life's bright sun is smiling,  
And care is distant yet,  
Heed not the songs that tempt thee  
Thy Maker to forget.

"Remember thy Creator"—

The God who gave thee birth,  
And strews thy path with mercies  
On this His beauteous earth :  
Before the dark clouds gather  
And evil days appear,  
And storms and lengthening shadows  
Tell that the night is near.

"Remember thy Creator"—

The God who reigns above ;  
'Tis life to taste His favour,  
And heaven is in His love.  
O may His rich salvation  
Dawn on thy youthful heart,  
And grant true consolation  
When earth's fair joys depart !'



JUST PUBLISHED,

*The Fourth Edition, completing Twenty Thousand, of*

## HYMNS FOR THE SUNDAY SCHOOL.

---

A COLLECTION OF HYMNS designed for the use of Sunday Schools, and the Young generally. Compiled to meet the demand for a Collection of Hymns, not only sound in teaching, but suitable for the intended purpose.

The Hymns, numbering 415, include some for Anniversaries, Special Occasions, Teachers' Meetings, etc.

Prices: 4d., 6d., 8d., 1s.

---

*An Admirable Volume for Young and Old, Presents,  
Rewards, etc.,*

## THE FIRST ANNUAL VOLUME OF THE GOSPEL ECHO.

---

Containing 144 pages, with 12 Illustrations.

---

Full of choice Gospel matter, in brief and pointed articles, each setting forth some Gospel truth.

Young people are fond of narrative, and here they will find it doing its best work,—illustrating the Gospel.

Price 1s. 4d., handsomely bound in cloth.

## **Gospel Narratives for the Young.**

---

*In Booklet form, 16 to 20 pages, price One Halfpenny ;  
or 3s. 6d. per 100.*

**A Lamb of Christ's Fold.** A True Account of Mary Blagdon. By Miss FARMER. One Halfpenny.

**The Holy Spirit the Best Teacher.** A Narrative of the Grace of God in a Negro Slave.

**A Brand Plucked from the Fire.** The Conversion and Happy Death of Mrs. Knipp. By WALTER BROWN.

**An Account of the Lord's Dealings with Florence Leeson,** of Leicester, who died in her thirteenth year.

**An Account of Frederick Clarke,** of Leicester, who died at the age of thirteen.

**At Mercy's Door.** An Account of John William Slade, of Greenwich, who died aged sixteen.

**Poor Joseph.** A new Edition. To which is added the Account of Joseph Bottomley, of Manchester.

**The Highland Kitchen-Maid.** A Narrative of Grace in Conversion.

**A Brief Memoir of Kate Matthews,** of Devizes. By her MOTHER and her Pastor, Mr. HEMINGTON.

**A Brief Memoir of Fanny Jones,** of Gower Street Sunday School, London.

# **GATHER THE CHILDREN :**

## **KIND WORDS**

**ADDRESSED TO**

**Parents, Ministers, Teachers, and the Churches,**

**ON THE CLAIMS OF**

## **THE LITTLE ONES.**

**AN ADDRESS**

**At Devonshire Road Baptist Chapel, Greenwich,**

**BY WILLIAM WILEMAN.**

---

**With Three Illustrations.**

---

**Price Threepence, in Coloured Wrapper.**

*Price 1s. cloth,*

## **OUR YOUNG PEOPLE'S TREASURY.**

**(SECOND SERIES.)**

**A BOOK FOR THE YOUNG.**

**EDITED BY MR. HULL.**

**Illustrated.**

---

*Price 1s. cloth,*

## **THE SACK AND ITS TREASURE ;**

**OR,**

**PRECEPTS IN PARABLES.**

**BY EBENEZER WILMSHURST,**

**AUTHOR OF 'THE MORTE STONE.'**

**With Several Illustrations.**

---

*Third Edition, price 1s. cloth,*

## **THE MORTE STONE.**

**A BOOK FOR BOYS AND GIRLS.**

**BY EBENEZER WILMSHURST.**

**With Several Illustrations.**

---

**LONDON :**

**WILLIAM WILEMAN, 34 Bouverie Street.**







